M2556
March 29, 1975, Music
March 30, 1975, Sunday Lunch, Barn

MR. NYLAND: Well, maybe you're interested to know that Ford signed the tax bill. So you'll have some extra money. And never mind the deficit.

Saturday, before Easter. We call this the quiet Saturday between Good Friday and Easter morning. Closing up a certain period and tomorrow beginning another. New life. Emphasis on freedom, to be followed by ascension to Heaven. Then Pentecost. Then fulfillment of responsibilities. The Jewish freedom from Egypt - forty years of difficulty, then the Holy Land.

What is it for us? A realization where we are as far as this Group is concerned? And putting things in order? And perhaps having a new aspect. I talked about it on Thursday. You have to realize more and more that the emphasis and responsibility rests on the Group and that initiative should come from the Group. I withdraw. I'm behind the scenes. I'm very much interested in what happens. It's not that I lose my interest. But the responsibility has to be taken by those who really want to. And they will only be able to do it when they believe in the possibility of Work, and as a result of Work, a kind of accomplishment in the sense of a spiritual development and a further understanding of life in general and their own life in particular.

To say it in a few words: Why Gurdjieff? Gurdjieff gives a catalyser, a certain means to speed up a reaction, as we call it chemically, of a

certain process which can take place and has a beginning in unconsciousness and ends in consciousness. So that we with our particular culture can undo that what is interfering with a natural process. And understanding a natural process up to the point where it stops, that then there is a possibility of continuing by the creation of something - you can also call that a creation of that what does not exist but has a possibility of existing. And that the main objection is always that our c lture emphasizes the wrong thing - always a desire from early youth to become a good man. To grow up and to be a man in accordance with certain prescribed rules, mostly dictated by society, and as I say, the kind of civilization we happen to live in and which was man made. And forgotten that what is God's law. And to bring it back to an understanding first of what actually is a result of our own nature and what we are without the cloak of being educated. To come to a point in which one actually can see what are further potentialities. And that Gurdjieff, in his explanation of esoteric knowledge offers a method by which it can be accomplished during one's lifetime.

Why, really that would exist, if one believes in eternity, that a certain lifetime has to be, finished as it were, at the time when one dies on this earth. Instead of believing that life will continue and that if the problems of one's Karma are not solved in this lifetime, it will be solved in eternity. But I think that the emphasis is always that what you can do now, do it. Because if you don't follow that particular dictum, then you acquire a certain characteristic of wishing to sleep too long when you shouldn't sleep

anymore. And I think for that reason it's important, if you want to make comparisons. What are different kinds of spiritual paths? To try to see if I can say it that way - what is the word of God, and what is the word of man? The word of God is a possibility of a spiritual development in the nature of God himself, as we imagine a God to be. Surely not limited by the form of a human body, and basing it again on the existence of eternity of life. That perhaps during the period of unconsciousness which we now experience here, it may be possible to have a deeper understanding of life itself and not get lost in different forms of behavior, acceptable by this Earth. Good as they may be for the time being of living on Earth, not considering it of the utmost importance. And that the problem of our civilization and education is to behave from early age like Little Lord Fauntleroy being able to be just nice and precise, and to do and to shake hands when necessary, and to keep your mouth shut when it is - when it would be impolite to speak too much.

The emphasis for Gurdjieff always will be on that is what is potential but has a chance of growing up and it is understood and which then becomes the carrier for life itself after one dies. And gradually understanding more and more, gaining more and more insight into that what one is as life itself, represented on Earth by ourselves. That then that kind of freedom from whatever form we have to take on, we start to understand with an emphasis of the reality of life itself within us as it is now not covered, gradually bringing it to the foreground and giving it an existence which belongs to it. That to some extent is a contradiction. Because that what

takes place on Earth in accordance with the laws of Mother Nature, and those laws require a certain form in which life is expressed. And one can philosophize a great deal about why it should have been taken in that sense, or why this kind of creation of mankind had to take place. And we can explain it in a very nice, theoretical way, and also quite satisfactory for one's reason. At the same time looking at it pragmatically, it's always a question of how do I find myself to be, when I am an ordinary man. And if for me this question of equilibrium is disturbed, and I find that on this Earth now living, I'm subject to a variety of different, also laws, or conditions, or rules which have been made, that I start to question the validity of such rules, and that there more and more should become an emphasis on that what I am within my own reality, and that in search of the miraculous, I start to discover that what is - that what is for oneself the only reality I can not only conceive of but also could experience. If one looks at it that way, then it becomes a very simple problem. Even if we use terminology like being asleep, it's obvious that I don't want to continue to sleep. Provided I know that I can wake up. And therefore there are certain indications during this lifetime, I think for everyone, at certain times who have experiences of a different kind of life not bound by the laws of Earth. So that because of such a person receiving that kind of information and being sufficiently sensitive to it, starts to question the necessity of remaining asleep, and that at times we say sometimes he dreams about the possibility of freedom, in a certain way then, not knowing how to define such freedom because he is still very much bound by his own way

of expressing things. And even when we try to consider what might be such a place hereafter and call it Heaven, of course, our own civilization will not allow us to put things of a spiritual nature in the kind of words that we could understand it. And this is the constant trouble we have of trying to talk about spiritual aspects in the terminology of an ordinary, natural way of expression which pertains to this Earth.

Therefore, within a person one starts to find first, what is there that is most spiritual and definitely away from the Moon - away from the material manifestations of the body. And we start with putting an emphasis on emotional life, in which emotional concept can be included the possibility of a spirituality existing in different forms and not always being bound by that what is the expression of one's body.

So there is on the one hand the combination of feeling and spiritual, and body itself as a necessity for using the expression for a feeling by means of something physical. And on the other hand the setting free of that what is feeling and intensifying it and going in the direction of an emotion to learn how an emotion can actually start to stand on its own feet. In that way, as it were, preparing ones elf for losing one's body and at such a time entering into a new world of spirituality.

So we keep on riding two horses, because the necessity of continuing to live here and being dependent on one's breathing, and more and more dependent as one grows up on the fruits of the present civilization, that together with the existence which does require responsibility and a use of energy, we keep on thinking, and afterwards feeling, more and more of that what actually could become free, even on Earth. And with that

as a process we are confronted with the difficulties that are inherent in conditions on Earth. And if we leave it, you might say, to a natural way of growing up, our lifetime at present is not long enough to reach an understanding. At least not sufficient for freedom. So that many, many lifetimes might be necessary to be spent on this Earth before we have an understanding of what is really involved.

So Gurdjieff becomes helpful in offering a solution, as I say, in the form of a catalyst. Without any criticism of any other kind of a form of esoteric knowledge, and mostly dependent on where such knowledge happened to be presented on Earth and whoever may have carried that what was an influence of such knowledge on such a person, and putting it in certain terminology which belonged to that particular sphere in which such people have lived, that we have to have dealings with our own civilization, our own conditions, our own way of having to live in this - I call it again and again - this kind of culture provided to us by human beings. And that the emphasis should more and more come on that what is actually Godlike, if we can believe that that what we are as God's children should have a meaning for us. And then belonging not to the family of mankind, but belonging to the family of a higher level of being, culminating in the fathership of the Lord All-Wise and All-Being, managing, maintaining and directing that what is necessary for the continuation of infinity.

When I say we have to change our aspect sometimes, it's partly because we don't want to fall asleep in what we are doing, even if we call it Work on ourselves. We must be very careful that whenever Work itself becomes a

little bit of a habit, that the coloration of that disappears and actually the essentiality is pushed in the background. And we have to be careful that it doesn't become a form. So by constantly changing certain conditions which will require a different way of adaptability, one starts, as it were, to create an opportunity for waking up more. And that then these kind of small shocks which take place and which can be applied also in the Group are very necessary every once in a while to come to the realization of, let's say, a confession of what have we been doing - what have we actually done, and to what extent have we lost the original impetus which was there and then somehow or other we allowed to disappear.

So, in that light you must consider what I said on Thursday - just a recalling, of taking the Group as a whole in to an accounting procedure, to see what is what in that kind of reality which a Group also can have, and to keep on emphasizing that what is the real essence of our Work. And in the first place the emphasis should continue to be placed on the original initiative coming from each person. And that one never should talk about Work unless there is that kind of a realization, within one which is, of course, expressed in the form of a wish to do some Work, or an understanding of that what is bondage. And it has to be eliminated - if one wants to believe in freedom. And of course that means that I really at times cannot be quite certain if that is what I actually want. And whenever there is any discussion about Work, it has to be emphasized first, I say many times, the knowledge of where is one actually living and to what extent is one satisfied. And if there are certain sections or periods of one's life

in which one is not satisfied, that those are the periods in which one could become open to another possibility. And if the dissatisfaction is s sufficiently intense, one will have, in accordance with that and in proportion to it, a certain desire expressed in the form of a wish to understand first what is and what is causing this kind of bondage, and then a desire on one's own part and within oneself first of wanting to become free from that kind of bondage - human bondage. I don't know if you know that book written by Somerset Maugham. It's very interesting - a description, you see, of how a person is bound. Of course, it is not necessary to refer to a book. We know well enough what takes place within one's own life. And the danger is that I fall back time and time again in that kind of a condition of unconsciousness in which I remember when Work was new, that the newness of such Work on oneself will not continue to remain, as it were, new or even desirable. But the constant contact with the wish to Work also runs its course, gradually diminishing in force itself, and that that kind of attempt that one makes originally is not of the same quality after some time and then has to be renewed and renovated and, as it were, a new kind of renaissance in the form of a new attitude or a new desire to understand things in a different way has to be created time and time again.

Of course, when one Works, one starts to disconnect a variety of different things psychologically connected now, which then become quite disturbing, because there is not as yet enough of something that can take its place. And it's not always clear of what can be dependable. And that therefore that what one loses and gives kind of a shaky condition for oneself is not as yet sufficiently solidified. If that could become again solid-

ified in a different way, a different rearrangement of the contact of the three centers, for instance. Although there must be something that becomes more and more solid within oneself at the same time when one is willing to lose the different things which have become ephemeral and actually leave one's life more empty. So that the filling process should take place at the same time when the emptying takes place. And that if one has enough common sense, one does not empty more than what you can fill.

If you discover that it is difficult to continue, the emphasis has to be in filling yourself. To put back into the proper relationship that what is now a little bit disabled or perhaps already has become destroyed. And to put in its place something that becomes more permanent, looking for the possibility of having a guideline that becomes more dependable. And that always the answer when people are experiencing in their life a certain shaking up and not really knowing what is what and having forgotten a little bit of how it was to be unconscious, that then the only way by which they can extract themselves from that kind of condition is first the emphasis and the willingness to see how much of this understanding of objectivity can be applied in the condition in which one is. And then on the basis of that, start with the physical body to become active in relationships that one already knows more or less and which used to give, at least at the time of unconsciousness, a certain form of satisfaction. With other words, keep on Working both ways if you can. Attend to your ordinary affairs of ordinary life in the best way it is possible. At the same time, see if

there is still a chance that particularly because it is like a new aspect which has been created for oneself, that at such a time because of the newness, you could be reminded of making attempts to wake up. If such combination can continue to exist, the wish for remaining awake will take the upper hand, and then that what has to be done in the affairs of ordinary life will simply be an occupation which temporarily keeps the flow of energy going. If you keep on sitting and staring yourself blind on the surrounding which without doing anything about it and just hoping that when you sit in that chair that the things will be settled, I think you're quite wrong. Because your mind is not of that kind that it will give you ultimately the solution. What will help you to solve the problems is an emotional attitude expressed towards unconscious work. And at the same time trying to remember what you were, as if you were in bondage in Egypt, and you have then a desire to reach the Holy Land.

That desire for forty years was sufficient to sustain the wish on the part of the people for Israel to regain that what they knew they had lost and was temporarily affected by their stay in Egypt, a land for them of bondage. And constantly being reminded of where they came from, and knowing what it has and had led to, that then there is a desire which is born in a man in saying, I am not going to give up, because that what I believe in I have not found and I want to find it but I will be constantly reminiscent of my origin. And seeing then that what is the origin which has caused me, as it were, to get into trouble or the realization of bondage, that then that is quite certain. I don't need it and I don't want it anymore.

The creation of your ordinary life in working unconsciously is like, I say, a new creation of a willingness to use that as a medicine so that together with the elixer of life which can be adjusted and given and applied at such a time in the form of just a few drops of reminding yourself that then your ordinary life will be a means on account of which, being active, active in three different centers if you possibly can, there will be a kind of equilibrium reached in again in which such a state the memory of Work will appear.

Because this is the wonderful thing that, knowing once what it is as given as a possibility for objectivity, you will never really lose track of it, even if it is pushed in the background. Whenever there are conditions created more or less in balance, the wish for objectivity will appear. God will never want to lose you when there is a constancy of a desire to wish to look in the direction of where he is. Imagining that, it is not always necessary to look to Mecca. Even if at a certain time during the day that is reserved for that. Don't start to mix the things up. We are talking about living our daily life all day long, all night long, as giving us the opportunities to be able to become acquainted with oneself in the way we actually are. And we don't want to postpone it until a Sunday. The whole week is there when we happen to live. And we cannot skip over that and hope for the next Sunday. Our application of these kind of ideas in our life as we now have to live it has to be at any time when there is an opportunity which is conducive, and in which then there is that possibility of a desire which then can become known. When it is known to

one's mind and formulated, it then can be applied in the direct way towards that what is the management, you might say, of the body behaving. And trying then to be in contact with such behavior forms. Objectivity, being forced to exist as a result of my wish, will continue to create within myself a certain equilibrium, as a result of which the three canters become connected, but this time in different way than in an unconscious state. And that becomes the saving grace for each person who has to live his life in despair.

You say, I don't believe too much in that, in that wishing to live in despair. I think that if I give that kind of energy to the concept of despair, sufficient as if I wish to pay Mammon in the money of the place in which I happen to live, there is still more than enough left for the possibility of occupying my mind and my heart with different kind of thoughts and feelings. And I never would want to give up, but because it is sometimes so covered, I use my body to remind me. And I can easily, with my unconscious mind, tell my body to behave a little differently. And if I walk, I walk. I can slow down. I can bend over with my body. I can make all kind of movements. I can use my voice, my expression of my face, the tensity, or the density of my body, the possibility of sensing the possibility of expressions of feelings in a variety of different manifestations. Constantly using my body as an expression for which then I become grateful in the form of seeing that what actually is taking place without emphasizing it as something that is of such importance. Because the

importance of the body is always that it will express that what is feeling and what is my mind in thought. And if I can purify the mind in thinking and, using our terminology, in an awareness state, and if I can change my fe elings into an emotional state in which there is more inclusion of totality of life for which I care, then the body will find its proper place in activity in relation to those other two centers. The constancy of wishing to emphasize those two centers is solely that they have potentiality. And my body is just an instrument manifesting the results of my feelings and my thoughts.

When I can introduce into the feeling that what ought to become much more emotional and unselfish as a result of that. If I can introduce into mental activities that what is really a freedom from interference of the other two centers. And if my intellect can function in purity. And I call that the state of awareness, of a realization of being, able to receive impressions of that what is, as is without further interpretation. You see then that I give this feeling a chance for further development on the road of emotionality. And I give also a chance ultimately to my mind to continue in the direction of continued awareness. And leave alone thought processes. And leave alone that what is ordinary feelings which pertain to myself. The body becomes instrumental, and we don't use the body enough. We don't see the necessity because sometimes we like to think and we just like to sit and feel all day.

That is why the emphasis on a Sunday when we want to come together and work, physically, is not with an emphasis on having to read or having

to make all kind of speeches, all kind of concern about wanting to exchange ideas of what is Work. On a Sunday we just plainly work with our physical body, without any further questioning, without any particular wish even to exchange ideas between people. Because the real teaching on a Sunday as one works physically is an example of Being. Not wanting to use words to express what you really feel or to tell others how they should do this and that. I mean now in the sense of becoming aware. For the whole day you ought to leave alone discussions of Work. That is why on Thursday I said, perhaps it is better I don't come at lunch. So as to give you a chance to come to yourself when you eat, and not be disturbed by a little bit of saying afterwards by myself. I haven't made up my mind about it, however.

I also mentioned on Thursday the question of Saturday. I have not made up my mind. It will take quite some time before I do that. So, if that's the case that might have caused you a little worry, don't worry about it.

I would like to emphasize that what is necessary for physical labor. That what you do in combination with others. Where the different people who are working together, by example of how they are and what their being then allows them to be will help anyone working in a group together, perhaps on one project, or even working by yourself and having a very definite picture of yourself doing that to the best of your ability because that logically is a requirement. Because if you don't do it to the best of your ability, you become slovenly and sloppy. And that is not acceptable, not

even on Earth. It definitely is not acceptable in Heaven. There, the emphasis is exact. It is clear, and it is direct. It is not interfered with with all kind of interpretations. In Heaven there is no talk, talk. Can you imagine a spiritual existence, without a body? It is difficult to see what actually would be a condition of life. Even if you will assume that there are forms of matter of different kind of density. But you must also realize how much less there is that kind of bondage which we now must associate with the conditions of the body, and the requirements of the body, the body's own desires. If you could think about that once in awhile, and then emphasize what is the reality of the spirituality of the condition of your inner life finally becoming free from the body itself and the expressions by means of the body, trying to develop gradually a life of its own, and an expression and a language, and a form of behavior which is free from the matter as we know it. The existence of simultaneity becomes quite easily understood. Because that what is a relationship on a spiritual basis is instantaneous. But sometimes we forget it because we become so laborious about having to express our different thoughts and feelings in a variety of different words without making too much sense but constantly trying to find out how to embellish it or to make it even a little worse by combination of different words which have no meaning for each other, but which many times are joined together in order to form a sentence, and then as an author becoming quite proud that one has written a book. Don't pay too much attention to those things, then only to the extent that they will give you salt for your meal. ALL AND EVERYTHING is right to read it.

And that what you take from it is the seasoning for your ordinary life. In that way you must understand that whatever you can take fromit you cannot take in large doses. Just a little here and there that reminds you. And then it becomes food for you when it is mixed with your regular, natural way of feeding yourself.

You feed yourself in the three different ways dependent on the hunger of each one of the centers. And at each of such digesting process there is introduced the elixer of life. A few drops here and there when necessary to build up the taste, So that you keep on wishing to continue to live. That is what a taste is for. It is always that what is not as yet sufficiently satisfying, but which creates in a person desire to ask for more. And then with that wish you will overcome the difficulties that many times are in the way of obtaining something more. That is meant by when a taste will actually affect you. You will wish to Work in the sweat of your brow. The creation of a taste, the creation of an acceptance of that what could actually affect you depends on your sensitivity. The less sensitive you are, the more words you need. The more you think it is necessary to dig into ALL AND EVERYTHING day after day, and reading and reading and reading, without giving the ideas which are contained in the book a chance to affect you and to take them out of the book and put them in the book of your own life, that is the process.

So that when sometimes one starts a meeting with a quotation, don't just finish when the quotation has ended. Why in the first place that you select such a quotation? In order to be useful for the meeting. Then introduce it in the meeting in the way you feel it can be applied. Then the taste of what is in ALL AND EVERYTHING will be conveyed to the taste

of the different people who hear it, this time in the terminology of their own hunger. Because a meeting and a group of people have to be hungry for information for themselves. And you have to still the hunger. But sometimes you have to make them hungry. You can make people hungry by talking about things they have not as yet seen, and creating then in them a desire to wish to see them. You can create hunger in a person to tell them how beautiful countries are that you have visited and that you would like to talk about, and creating then entirely a different kind of surrounding for such a person trying to visualize how it is with the Himalayas, how it is in certain sections of the world you have visited. That kind of a hunger you then create of course will be a desire on their part to go there also and to try to experience the same thing. I said the other night, if you want to talk about Work, you have to talk convincingly. Because in that way you create a hunger for the state you are describing. And if together with that you can indicate what actually is the food as given and what is the result of eating, and the production of that what is an influence on you in your form of behavior, and the creation ultimately of such eating into that what starts to concern you and builds up within you an actual desire for wanting to understand more and more about the reality of life as a whole and the meaning of one's own existence, then of course it can even become contagious. Because you can actually then tell people what concerns you and what makes you alive. And when there is a desire on their part to find out in the dead state they sometimes are that there is in the first

place a possibility of something like that existing, and you make it sufficiently interesting and really, I say convincing enough so that they will get up and want to walk, and tell me, please, where is the road towards that kind of a country you are describing?

You see, what kept the Israelites going was this cloud, lit up at night, constantly ahead of the large group of people which are traveling towards their own salvation, the Holy Land of freedom from bondage.

It is really that what ought to be created for people - this kind of an aim lit up in such a way that not only that it shines but that it really exludes or gives off radiation so that one becomes affected by that and attracted towards it in a desire actually to discover what is this miraculous kind of thing or energy that I wish to understand and for which I want to spend energy, time, whatever there is even at the expense of my own death.

(All right, Bob.)

(Tape Turned)

Of course, you have to understand these things in a very simple language. In the simplicity of your own life you will find the strength. Whenever you can be quiet. You have to learn to be able to talk with yourself at times when you really want to exclude all kind of other influences, when you wish to sit quiet, when you want to be meditative, when you want to become concerned about yourself, when you exclude even the influences of the Group, the influence of other people. As if you want to

say to yourself, don't bother me now, because I have enough food to digest, I would just like to put it in the proper place and extract from it for the different parts of my body, physical as well as spiritual that what is necessary for the feeding of certain organs which become useful to me.

You know, in ordinary life, in eating our ordinary food, there are always certain elements which are fed to one's body in order to help the conditions of certain parts of the body, specialized parts, certain organs which then can be fed by that what is within a food. And going then in that direction because they are not useful for something else. We know about such conditions physically, and there is enough known about that kind of a diet. Spiritually, it is always the same. In combination with that what one knows already of an ordinary level, one can introduce such concepts of a natural law into a spiritual life, and that therefore certain conditions and thoughts regarding meditation can produce within oneself certain conditions in which then that what is necessary for the development of the totality of an 'I', the totality of an inner life growing out, the totality of a Kesdjanian Body, and the totality of a Soul. That all such entities are fed by very special kinds of food which exist now and can be taken. Partly they exist on this Earth. Partly they exist in an atmosphere. Partly they exist in the spheres of the universe. How to attract them? How to make them your own? How to wish for the right thing? How to know where to place it? All of that is a matter of experience. You have to become in such a way sensitive to the different kind of elemental reforms

which are needed for the functioning, the making the proper functioning of certain organs which are demanding for its growth, like there is a continuity in the growing process of different developments, one after the other one, as it were, followed by another, and the other not being able to exist unless it is preceded by the other one first. And so the reason why one starts to Work is that gradually many things will be added to one, dependent on the further and further understanding what is the spirituality of one's life. When that becomes more and more known to one, there is more and more room for the extraction of information as, for instance is contained in ALL AND EVERYTHING. When Gurdjieff mentions read it three times, of course, you know what he means. You know also that reading it from beginning to the end also has a meaning. It's only at the end, From the Author, that he gives you advice, but don't take that advice unless you've gone through the rigamarole of reading the different chapters. Difficult as they may be, and sometimes with the long, drawn-out sentences and the impossible words which are being used. Don't despair about that. Don't think that it is so easy to reach this kind of knowledge. Sometimes if you know it is hidden.. Sometimes it is a secret. Sometimes it does require a very special kind of a key. It is not to be opened by a pass-key. That is good for general knowledge. It is good for the beginning of a little mesoteric knowledge. But when you come to esotericism, it is very sharply defined, and very much specialized.

But you see the difficulty that we are under many times is that we

have to talk at the present time in a variety of different aspects of Work, and that many times we have to talk about perspectives which cannot as yet be understood by someone who just starts. And not knowing exactly for themselves what is needed for their own growth, they will take almost anything that seems to be new and is likely to succeed in the application of their life. And many times they cannot apply it because their capacity will not allow it and it does not as yet belong. It is the wrong key in that kind of a lock. How to separate that? By your own experience. By your own honesty. By a wish to apply and look at results of your own. Such results, the knowledge of yourself. The more clear such knowledge is, the better is the application, the more clear and pure is that what you have used as food.

And so it is within yourself that you can judge what is actually progress. Because if you remain honest and you keep on looking at such results of yourself which you are, and a wish to accept that what you are and how you are. That more and more that what is the totality of the expression of your life as a personality comes under scrutiny of this 'I', an objective standpoint only. An 'I' is nothing else than almost, I would say, the personification of Sub Spacea Eternitatas, that what is observed from the standpoint of eternity. We use that simply as an 'I' to say ultimately that is my aim. Using phraseology like Ouspensky of the many 'I's, the aim actually is to have only one. But that one must contain everything that I call an aspect of the way I look at life at different times, and definitely at different times in my own growth and development.

And so, when I start to think about such conditions - how to create that what is really needed for myself, and then I apply that what I seem to be attracted to. And I find out that it doesn't help me or that it doesn't give me information about myself, my condition, what I am - a description of my self with all my traits, with all the different tendencies, the different feelings and thoughts that come to me, the different ways of my ordinary physical body behaving in a certain way, my unconscious acts as I sometimes will call them, the habitual ways of expressing energies in all three different forms, the reason for such habitual existence, the conditions of myself in the way I am during the whole dammed day. Not excepting any kind of time, but at any one time, all time, that I wish to see myself and become acquainted, and to know for sure that what I am as a human being. And to have that knowledge become impartial. To have that knowledge acquired at the moment when it happens because I don't want thought processes to interfere. I want to have the truth and the whole truth and nothing else but the truth, so that then there is a reliability, a definite assurance, that what I can count on, that what is me, and that - basing that what I wish to develop on the foundation of myself as I am, truthful, and have become reliable. I will not be reliable in many ways for a long time, but I will find out the truth about my unreliability. I will find out what it is really that prevents me from finding out what the truth is, when that is my aim, I will not leave any stone unturned. I will not look half-way at that what is facing me because if I do that I will not settle the question of why that what is facing me has a certain message for me.

When there is danger, I don't look half-way at it and become fearful. I face it and look at it, and I say to myself - so that is it. And then I let that be followed by - and this is what I am. When you want to look a danger in its face, you ask that danger to look at you, and to take stock of you, yourself, how you face danger. I say sometimes that is half the battle because you allow to have yourself look at it, as it were, sideways. You make much too much allowance for your thoughts and feelings interpreting that what is the danger. But when you once and for all know, then there is simplicity. Then there is no further argument and no further necessity of description. It just is. Then it can be followed by just doing.

The collection of information about oneself as a result of Work is of course the accumulation of a variety of different facts of myself as I am, that I am, how I am, the way I am, why I am. All such conditions become described gradually when the 'I' is sufficiently grown up to be able to give me real advice. When an 'I' becomes stable within me, it becomes reliable regardless of how many turns I have to take.

What do we do with Work? How much is it alive? How much will it give this coming year, beginning tomorrow morning, when one says Christ has arisen? It isn't that. Perhaps it can be said that way - Jesus died and Christ arose from the dead. If one understands it spiritually it's quite all right. And the poor people who were still looking for Jesus only found him as a spirit. If I wish to find myself, my real Self, I have to look for that what is inner life expressed in a spiritual sense. My personality and the way I am in ordinary life existing, of course can become a

means of reminding me of the reality of that what I am in reality. But then, if I want to Work with that, I have to make room for it. And I have to put away the debris which is now preventing it, and the different coatings of culture which prevent me even to see within myself, and my fear of not wanting to look that what I am in its proper - I call it - face, in the way it actually is.

One must continue to Work and reach results of that kind of knowledge everywhere and always - Gnothi Seauthon - on the Temple of Delphi. That is of course you might say it's old already. But so is esoteric knowledge, and so is mankind and so is life on Earth. And we are nothing else but the continuation of the same kind of a thing, repeated time and time again in different lives, historically we know something about it as civilizations. We don't know very much. We don't even know when the Earth started to exist. But all that we can philosophize about, at certain times sitting in front of a fireplace.

When one comes for a Sunday - and particularly tomorrow - if you are interested in a new form of renaisance, rebirth, re-living, instilling into that what exists a new form of life, the creation of that kind of new world, then tomorrow you will Work like hell. You will do all your best in whatever there is to be done. Don't shirk opportunities when they exist, and there is a possibility of doing it. Sometimes do what you want to do, and do it in such a way that that what you really would like to do is not done. Make that what you have to do for the sake of accomplishing a task which you have set to yourself. And fulfilling that responsibility, postpone that

what are ordinary likes and dislikes. They don't enter into objectivity. A wish for Work means freedom from that. It leaves a great deal of unconscious existence alone. And for the time being it has its proper place in supporting that what you wish to be as a man.

I hope you will have a good day tomorrow. I hope you will remember what we talked about on Thursday. I do really mean it but I also say I remain behind the scenes. You will not forget me but I won't forget you at all. It is a Group. It is a Group for the wish for an understanding of life itself. It has tremendously high aim. And we call it Institute For A Religious Development. A man wishing to grow up and evolve. And wishing for his life an attitude based on that what he understands as spiritual value guiding him in the management of the expenditure of his energy and giving at the same time that what is needed for the admiration, respect and that what belongs to Heaven to create that what is then created above as an investment which afterwards one could claim, provided you might say, your name is on it and you can prove that you are the owner.

To Gurdjieff. I'll play a little.

(Sunday Lunch)

MR. NYLAND: It may be sometimes difficult to know when to start. But it's also difficult to know when to stop. Each particular period should have a definite measure and it is not always easy to know how long a period is allowed to continue. It's one of the things one should learn also regarding Work on oneself. One starts to attend in the beginning to Work and one

spends too much time on it. It is not only because it is new but you have a feeling that unless you put enough effort in it and have enough enthusiasm that you won't get anywhere. And I think it is right to a certain extent but then when that continues you should find a measure for your ordinary life in which you want to bring something of a spiritual nature.

Last night I mentioned it, when life continues that every once in awhile a few drops of elixir of that what is of real value should be put into the food that you are eating. It presupposes of course that you know for yourself what your life is worth. And that in your unconscious existence you make the best of that what is supposed to be done by you. That is an assignment. You have an assignment when you are born on this Earth. You may not know exactly what form it will take and of course one is young. And one looks around and sees this and that kind of a possibility and gradually out of all of that certain directions are formulated. And particularly the direction which in the beginning is conducive and also helpful and where you really want to do something with your life in an unconscious state not knowing enough about any other kind of an existence. But then when you become interested in Work, then of course you go a little bit leaning over too far backwards and you give it too much and your capacity is not able to even eat it. And you start to overeat and it makes you sick. Where the balance is, always is very difficult. But that is a question of common sense. And the more common sensible you are

in your daily life the easier it will be to apply energy for the wish for spirituality in a much better way on the basis, after all, of that what you are in an unconscious condition.

The unconscious condition of a personality has a tremendous amount of shame. I mentioned last night that your body can be of extreme help when there is a conflict between the feeling, and an emotion and the head and mental activities. And that when one is down and out, that your body can help you by becoming active. That of course is only one side of it. Because the assumption is that your body actually is able to become active and, I think what is very important is to see what is the condition of your body. Because if you want to continue using it for a very definite purpose, the body itself must not have too many commands and too many desires and too many reasons why it wants the attention entirely on its own. If it is sick, you have to make it well. If you are living in conditions which are not right, you have to try to change them. If you don't like your job because the boss is so and so, get another job.

I wouldn't immediately say if you don't like marriage, get a divorce, but there is something of that kind that if you feel that you have exhausted all the possibilities and you cannot come to a solution, perhaps a change of circumstances or conditions, can help you.

And it is very necessary to understand why because this body is at the present time in an unconscious state, constantly connected with the other two centers. We know that because the body interferes and also

the other centers interfere with the body, or sometimes even give life to the body for a manifestation. And the most important part that one has to look at, that the body is constantly used as an instrument for the explanations of behavior form of a feeling center and that the greatest part of the problem exists in creating a condition in which the body can be satisfied and also that that what is a feeling in an emotional sense can start to stand on its own feet and have its own language.

We talk about that many times and I think that Work on oneself will gradually create that kind of a condition. But in order to make a separation you have to be quite sure that your body itself can be satisfied in the way it is and when it is sick, you have to attend to it. You have to make sure that all the different things that you can get hold of and might give information about the condition of your body. You have to study it sometimes, physiologically, to see what may be wrong with it, or what could be attended to with whatever you can get as scientific knowledge or vitamins or food that has to have a certain value for yourself. Or the study of yourself with your body expending energies all during the day, and sometimes late at night; and not taking care of a certain regularity of eating. But that you believe that you can do almost anything with your body, is quite stupid. You need your body. If it has to function for the sake of making a better condition for emotions and for a mind activity, then it's necessary to see that that is a good kind of a tool.

Now, of course, the difficulty comes in that you don't always know

and there is that book by Cannon, I mentioned, The Wisdom of The Body. Start reading a little bit more about it. Don't fall overboard and don't believe everything that is printed, because your ordinary common sense ought to tell you that you cannot overload yourself with too many chemicals without having them function in a different way or perhaps even opposite to each other. But if you go at it slowly and study your body as it is behaving during the day, you know very well what is wrong with it when it is physiologically sick. Create conditions first that it is at least more or less normal. Then there is the other influence. One lives in poverty and in daily life, a great deal of time is required to try to solve such problems. Of course you can't help it, particularly when the conditions are such as there is too much inflation, and there is not enough work to be done and you become more and more poor and you get upset. And, of course, it is logical that you will get upset because that's the condition of Earth. It is made extremely difficult for us at the present time because the conditions of this Earth, and this world, is undergoing a certain change and we suffer because of it. Everybody knows it. You cannot open a newspaper. You cannot listen to the radio. You cannot avoid being affected by it.

For Easter, this creates for people - there are many who celebrate Easter. Whatever the meaning is that they feel Easter has for them, whatever it is that is considered Passover for the Jews. Whatever it is that at the present time during these few days is being created in the atmosphere of

the world, here and there and different places, one can profit by that. Something is taking place in the midst of all the big difficulties and suffering in Viet Nam and in the Middle East and the different tensions that do exist in politics.

Try to see that there is something else on which you can base your faith. Because there is something within oneself which can correspond to those conditions which are now in the atmosphere, you might say giving to such an atmosphere that the well-meaningness of people are grateful for their existence and who have already to the extent that they are capable of understanding it - a certain form of a spiritual life in which they have belief. Therefore you must consider these days quite important. Like many days in a year are important because of certain conditions. You must remember Gurdjieff talked about Solioonensius. That is when certain conditions exist which are not conducive - when there are certain changes taking place, not so much in the universe, let's say, in our own solar system which will affect adversely the condition of this Earth. Then of course, you have to be very careful not to try too much because it is already written up to be destroyed in advance. It will never reach a certain end product that is satisfying.

The more one can keep oneself open to that, the better your own sake will be. The more you will be able to accept your poverty. The more you will be free from it. And if you are free from these kind of sufferings which must perhaps exist and about which you cannot do anything, the next solution will be the acceptance of that what is and then to see what you

can do working with that kind of a tool. Because if there is freedom from your body and you will get it by means of Work, your physical body will stand on its own feet and your emotional body will start to develop. In that way the potentialities can be realized and form something that is more worthwhile. But you have to see constantly what is the relationship of that kind of balance. In the acceptance of the conditions of your physical body and that what you have to go through and experiences sometimes physical, sometimes psychological I say, the acceptance itself will create within you a wish for another kind of a balance. It is possible when you have that freedom, you will look for something that then can also continue to exist which is still within your own domain and still within your own capacity.

That is why Work is so extremely important for all of us because we suffer in many ways a great many ways. We suffer in different directions and we have many things to overcome. But when the emphasis becomes more and more and stronger and stronger about your intention to wish to become a Man, you will see that this gives you this balance within yourself - that kind of equilibrium which is worthwhile to live with. And let it live within you and attend to it at certain times because of your extreme sensitivity which can develop that you do hear, and that you do see, and that you do feel and that you become aware of that what exists and then using such an influence for yourself, you extract energy from the outside world. You extract it even from the solar system. You extract

it from the planets and it strikes a corresponding note in the ordinary little bit of a world within oneself which is constructed in very much the same way as our outer solar system.

That is why I think, on a day like this, on Easter, you have to realize what can be the meaning and not just let it go by. Extract from it whatever you can and whatever the requirements may be for yourself of how to be - how to be open - how to be more listening - how to reduce your own selfishness - how to put your own body in its proper place so that there is more possibility for the others actually to start to develop because there are many times they are hampered by your thoughts about your own condition, your selfishness, and the way you feel that you have to suffer and it is too bad that you feel sorry for yourself.

Reduce it to a minimum and then there is a chance that something else can create, what I call, that equilibrium, this balance within yourself so that your feet becomes lighter, that you walk like that - that you walk on clouds. Maybe you walk on the atmosphere which you can create. Maybe there is something that you can do to separate yourself from the influence of this Earth. If the body is this Earth, you wish to walk and to walk lightly and to walk with adventure - to walk with enthusiasm - to make yourself become that - to see that your emotions are going to be a guide for you and not solely dependant on the conditions of your body. Then of course, you can leave it and in the acceptance of it, that can take place on account of whatever the condition is by itself with enough wisdom given

to it so that it can actually function and you can rely on it that it will adjust yourself. Many times you keep on being sick because you keep on thinking and feeling that you are sick. You get hysterical many times about a little bit of a cut and there is some blood coming out and oh, where is the hydrogen peroxide? Where is the iodine? I cannot live one minute longer unless I put something on this wound.

But even in general, if you feel a little sorry for yourself, and you have a stomach ache, don't pay too much attention to it. Don't overdo it. Try to see what is still of much more value and that will as I say - you go to the other side of the scale, and that will bring it down in equilibrium again if that what you have to go though, as unselfishness.

You have to go through many things for yourself to find out that what is unconscious has to be balanced by the attempts for consciousness. That what gradually will form a real conscience is at the present time balanced by your thoughts about what to do and what not to do in accordance with ordinary morality. From that, it becomes ethics, the different values which you consider for yourself to be in a looseness of a framework which is not determined by dogma. But then you are up against it because you have not enough information for yourself to establish a real conscience. That you will only do by means of Work because in that you will get energy for the formation of something that you then encourage to exist as an emotional state and when that is being fed, it will start to stand on its own and will then allow the body to be what it is because it is not any longer used for the expression of an emotional feeling.

If you sense, you give the body its particular requirement to stand on its own feet and to become ultimately, as I say many times, the servant to those two centers which are far more important than anything else in your personality, simply because they has the potentiality of further development and therefore, the more you wish to develop them the more you will understand the place of your body which it should occupy. At times, spankyour body when it is too demanding.

I hope that last night was a little better explanation or perhaps a little more elucidation of what we did talk about on Thursday. I hope you understand what I have in mind. Let the Group grow up. Let the Group find its own level. Let it determine why the members of that what is actually alive. And let all people help to feed it in whichever way they feel it can be useful to the maintenance of the level of the Group as a whole. Don't hide your talents under a bushel. If there is anything that you feel you could contribute talk about it. Make it known in a certain way that you wish to help. That there is perhaps a possibility that perhaps it even could be created. But don't go home and sulk telling yourself that other people don't understand you. It is utterly stupid.

If there is something in you to be understood, I think it is necessary to show in some way or other that there is something for the others to be interested in you. If you feel there's not enough emotional exchange among the Group members, you become emotional in your relationship toward

people. If you honestly feel sorry for yourself feel sorry for the others who might be in the same way. Then because you know what kind of language to use, you may be of help to someone else.

I hope you have a good afternoon. Further that this kind of Easter will stay with you and that it will have a lasting influence. I wouldn't say lasting, really - it will be destroyed in time but that it will live with you as long as you make room for it.

Drink to Gurdjieff. And now, Victor, if you think that the organ is more or less all right.

Victor: Yes.

MR. NYLAND: More or less....

END TAPE

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